

'The Indian' ©
Crucifixion'
An outline ①

AN OUTLINE OF

THE INDIAN CRUCIFIXION (1)

by

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GENERAL

THE INDIAN CRUCIFIXION deals with those aspects of modern life which clearly denote a barbarian origin, or are typical of a 'barbarian reversion'. In this way it is 'a handbook by which to recognise the barbarian in oneself'.

It is drawn from notes accumulated over the last three years during research on other books, most of them historical. Chapter subjects include the essential function of war in Christian society, the role of the media, the role of money, 'Christian' medicine, death- and decay-preoccupation arising from the doctrine of original sin, moralism and terrorism (linked together), education and crime (linked together), the various forms of 'blueprint thinking', the status of old age during a period of 'darkened kundalini', the idea of progress as it has developed in the last four centuries, the modern view of time as a production-belt.

War is described as the key to the survival of Christian society, and its means of self-development. The Turkish threat was the only thing that held the turbulent society of sixteenth-century Europe together, while today war is the acknowledged 'technological reservoir' required by society in its role as production- or power-machine. War plays this role because 'terror is the child of rationalism'. The one feeds the other.

The chapter on 'Christian' medicine argues that it is grounded in necrophilia and the study of corpses and not the living tissue because this was the barbarian mode of seeing the body. Ancient medical thought was entirely misinterpreted in the so-called middle ages. For instance, ancient medicine maintained that the penis erected because it became filled with 'vital spirit' or pneuma. By Leonardo da Vinci's time the general medical belief was that it erected by air-pressure from inside. Only the crudest barbarian society could have interpreted the ancient concept of pneuma, which was close to the Indian prana, as physical 'air'. The modern picture of universal diseases which assail the passive, corpse-like body. 'from outside' derives from the first necrophiliac researches. Anaesthesia reduced the body to a corpse-like state in order to achieve the original condition, while the eastern system of acupuncture found methods of curtailing sensation in the patient while awake.

THE INDIAN CRUCIFIXION emphasises the importance of barbarian invasion as a catalyst working on ancient civilisation. The Indian richis or first seers (thousands of years before Christ) taught their disciplines or the Vedas by mouth, and the written documents (the Upanishads) only emerged much later when contact with dasas or barbarians made self-definition necessary. The same effect worked on the Roman empire under the impact of the Lombards and Goths and Franks and Huns, by forcing it to a new self-definition as a Christian empire. One of the most important catalytic barbarian invasions of recent times was the British occupation of India, which provoked Indian mysticism into a revival, and was responsible for the introduction to the West of Hindu thought during the

nineteenth century, culminating in the lecture-tours of Vivekenanda in the United States, and that absorption by the West of Indian thought which Schopenhauer predicted over a century ago. The reverse-action of the ancient civilisation on the barbarian intruder takes the form of interpreting and instructing the barbarian on the nature and meaning of his turmoil. THE INDIAN CRUCIFIXION describes itself as an example of this.

Length: 100,000 words.

A few illustrations.

THE THEME

1. A 'dark' age

A Christian civilisation was never attained, and we are living today in one of the climaxes of a prolonged dark age. From the time of the first Christian monasteries in the desert behind Alexandria two or three centuries after Christ there was conflict, with the hope and the plan for a civilisation which never took place. In the so-called middle ages this conflict was accompanied by relative social stability (based on imperial organisation) but little refinement in manners compared with the ancient world. From the fifteenth century onwards manners became refined, the social stability collapsed. 'Civilisation' came to mean a mode of behaviour, following on the Spanish Church's need to define a Christian behaviour distinct from a Jewish and Arab one. With this we enter (from the sixteenth century on) the present era of constant financial crisis and war. The conversion to Christianity of the barbarian races pressing on the Roman empire (and ultimately taking it over) was (and is) a slow process, and today we have a society which is still in the throes of the barbarian preliminaries of civilisation.

These 'barbarian preliminaries' involve a time-span of many thousands of years, and a new civilisation in which anything like the composure of the ancient eastern civilisations may take many more centuries to transpire, given the spectacular barbarian reversions of the last few centuries.

2. The 'barbarian reversion'

The barbarian reversions which characterise Christian history are periods of violent upheaval in which fragile social forms collapse under naked barbarian appetites. The sixteenth century in Europe, and the present epoch, are examples.

The deeper the barbarian reversion the deeper the plunge into sex-activity, precisely as the poison-sprayed fly will copulate in the death-throes, and precisely as the hanging man ejaculates. The marriage of brutality and sex in the

mass media is not accidental. In the barbarian, during his earliest and tribal stage, sex-desire made rape a component of victory, and seminal ejaculation was both a reward and a revenge, a contemptuous liquid bombardment of the enemy's innermost temple.

The barbarian's sex activity in peaceful or 'refined' circumstances is not so different from what it was in the earlier or tribal setting. It receives stimulants from death- and danger-contexts, and from cruelty, as the mass media demonstrate every day. However, 'barbarian reversion' does not refer to a tribal relapse, supposing such a thing possible. For the sex-cruelty identification goes on in the least healthy man, the least tribal of urban populations. On the contrary, here we meet the paradox of acute intellectuality as a barbarian manifestation.

3. Rationalism and the barbarian

Rationalism and empirical science, far from being a climax of civilised thought as the history books describe them, are of barbarian origin, and their application has in modern times been the cause of barbarian reversion. Printing and logarithms, anatomy and steam, the banking system and Copernicus, new techniques of war and exploration based on mathematical calculation—they turned sixteenth-century society upside-down in the most spectacular way. In 'New Spain', as the newly discovered Americas were first called, the Christian showed a barbaric ferocity towards the Aztecs and Incas which proved how little the vast social operation of converting the barbarian races to Christianity had developed along its necessary time-span.

The barbarian needed the intellect to master his body, to gain a first primitive detachment from his hot impulses. It was the only way he could make a society out of the ruins of the Roman empire, and he learned how to think, regulate his daily life and plan the future in the monasteries. St Benedict, setting the tone for all Christendom in his third and most successful monastery at Cassino (from AD 529), wisely substituted for his uncouth followers ruminatio or reading aloud for the traditional Greek haesychia or meditation.

Rationalism means the belief that the mind is the sole information-giver. Modern rationalism fails to penetrate Eastern thought—for example in the matter of acupuncture—because it assumes that this must be intellectually rendered. Ancient Greek rationalism was quite different from Christian rationalism, in being more deeply 'embodied' and not intellectual.

Because of its intellectuality Christian society has always planned and dreamed and looked forward to a world it has never realised. This can work backwards too, and back-

ward dreaming is one of the chief reasons why we get so little real history in history books, as opposed to 'blueprint thinking' which divides the Christian past into quite imaginary epochs called the 'dark' and the 'middle' ages, with a Renaissance or 'rebirth' which actually followed the worst plagues in Christian history and preceded the worst massacres and persecutions.

4. 'Blueprint thinking'

'Blueprint thinking', being an attempt to apply mathematics to life, leads to a society aimed at 'optimum production' which simultaneously destroys the earth, just as it can quite sincerely describe soil erosion, bad teeth, atmospheric and oceanic pollution as 'the effects of civilisation'.

Traditionally, since the twelfth century, the universities have been the great blueprint-manufacturing centres, and were often (for this reason) hotbeds of criminality and drunkenness. Masturbation and prostitution in the modern mass-school are simply reflex actions from the artificiality of the whole barbarian definition of 'education' as intellectuality.

For centuries now shocked surprise has followed financial crashes, sudden wars, massacres, sex-murders, and the assassination of kings, dukes and presidents. It is because the artificial history in which we all live has not prepared us for the fact that barbarian society survives by the skin of its teeth, that its order is bogus and always has been.

5. Why 'Indian crucifixion'?

The crucifixion of Christ was an 'Indian crucifixion' in the sense that he brought the Indian experience to the Jewish world. There is evidence of Indian influence in the Middle East at the time. There were large numbers of Indians in the Persian army in Greece in 480 BC. Modelled heads of Indians found at Memphis from the same period could indicate a settled community of Indian traders. Indians were preaching in many parts of the Mediterranean by 259 BC.

The 'Indian experience' was carried by Jews after the crucifixion to Alexandria, to Greece and Rome and Byzantium, or rather they stimulated it back to life through preaching about Christ. The deepest influence of all radiated from the desert fathers, in their retreats in the lonely country behind Alexandria, and here kundalini techniques, inherited from the Indians, came into play.

6. The kundalini

The kundalini, the 'serpent coiled at the base of the spine', is in Indian thought the seat of the human consciousness. The sex-area is part of it. The sex-energy is part (and a tiny part) of its total energy. The sex-ecstasy is part (and a tiny part) of its total ecstasy. According to Indian thought enormous untapped dynamic energies lie coiled in this area, which can be blocked or dormant as it can be 'awakened'.

Hence sex-disturbance causes disturbance in the balance of consciousness. The ancient Greeks held that sex distress was at the basis of all sickness. It is the failure of the barbarian to relate his sex energies with the rest of his consciousness that always confounds his efforts at civilisation, which means essentially inner order.

For barbarism springs from blocked or darkened kundalini. This leads to acute and even obsessive sex activity, and to crime, because the potent energies locked up in the area urge their release in the only avenue open to them, namely the sex avenue. The mass interest in sex-crime today is due to the stirring of the kundalini in masses of people.

Those in whom the kundalini has been awoken (not all of them mystics) argue that kundalini-knowledge represents the next step in human evolution. THE INDIAN CRUCIFIXION argues that the great ancient civilisations (India, China, Egypt, Mycenae, Knossos) were founded on this hard-won knowledge, and that for this reason their frescoes and reliefs show the identical smiling face.

Knowledge of kundalini-exercises has been mostly lost even in India. Research is going on at the moment in ancient writings on the subject, but not with an intellectual objective: the idea is to prevent physical distress and even madness in the stimulation of this highly dangerous area. Certain 'kundalini-yoga' teachers are notorious for the harm they cause.

Still, such exercises entered Christian life to a remarkable extent, though quite haphazardly. Even the so-called 'left-handed Tantra' (the practice of the sex-act as a mystical exercise) survived as late as the sixteenth century—in a Florentine monastery. Canon Pandolfi Ricasoli and Abbess Faustina Mainardi practised what the Inquisition described as 'an old heresy', by which 'no sin was possible in the perfect'. Ricasoli made love to the nuns freely, and invited them to make love to one another. 'He called such exercises an exercise in purity'. He called the sex organs 'holy and sacred parts'. The hair round them was 'like the veils around holy and precious images'.

7. Conclusion

'Barbarian preliminaries' imply minimal energy in the human being, civilisation optimum energy. For this reason all forms of barbarism, from the tribal to the highly sophisticated or intellectual, rely on clamour and much movement, because physical action is the barbarian's definition of energy-release. Yet in 'deep' meditation the body throws out more powerful currents than during the most active waking state.

In the present epoch of barbarian reversion 'pageant science', with its manifold explosions and spectacular flights, provides part of the clamour. The round-the-clock media supply part of it too, bombarding the atmosphere with visual and oral signs of activity, and rendering millions upon millions of people more passive than the human being has ever been. The body, cut off from its early tribal releases, now becomes a virtually inert organ eligible for medical care and hospitalisation, passively reacting to drugs, barely aware even of its own needs.

'Materialism' is an aspect of this view of the body, and the passivity too. It is a reversion to the barbarian sense of the body as the only reality, yet a body enslaved by the conditions round it. The tribal man was, while strikingly courageous, also very frightened; his conversion to Christianity was to a great extent an operation of exorcising this fear of the universe with its devils and its unpredictable revenges. 'Dialectical' materialism is a blueprint of passivity, describing matter as inertly reacting to immutable laws, and the body—the human creature—as the helpless victim of these laws even in his apparently free choices.

The 'unlocking' of the kundalini means opening the human system to powerful cosmic forces, and releasing a dynamism which renders mere physical activity, and even mental activity, the least vital expressions of the human genius. 'The genius' is a rarity only for the primitive stages of society. When civilisation is achieved whole groups (whole 'masses' as the passive barbarian mind says) are marked by it. It is this that we recognise when we stroll round the ruins of Knossos, Ostia, Herculaneum, or the Indian temple—finding a hint of it here, a strong assertion of it there.